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These sermons deserve high rank. The preacher's thought is incisive and suggestive. It is clothed in a style clear and terse. Those who heard these discourses could not have failed to understand what was urged upon them, and to be deeply impressed by it. In every paragraph we find the accent of conviction. The preacher evidently unshakably believed what he said. He spoke out of the depths of his experience. What he had seen and felt he declared. He is familiar with the Scriptures of both Testaments, and often quotes from them with rare aptness and felicity. He is also broadly read in literature, and lays it under tribute to the cross of Christ. Sometimes, indeed, his quotations, especially from the poets, seem to us excessive.

His style is also direct. He is a real preacher. His discourses are not essays, but genuine sermons. He talks straight to his audience. Hence he is often interrogative, asking questions that grip the conscience.

At times he is dramatic, just as the Scriptures are. He has a sermon on John the Baptist, the title of which is "A Tragedy." He first presents the *dramatis personae*, and then follow five scenes. The effect is cumulative. We feel at each step an increase of power and impression. And the lessons which flow from the tragedy form the fitting and forceful climax.

The preacher is at times spontaneously humorous, which is an element of power; but his sermons are marred by an occasional sarcasm which is a little too bald and obtrusive. Moreover, here and there through these sermons are found Latin phrases which could have no other effect on the average hearer than to obscure the preacher's thought. Sermons so good ought to be freed from even these petty faults.

GALUSHA ANDERSON.

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CHRISTIAN ORDINANCES AND SOCIAL PROGRESS, being the *William B. Noble Lectures* for 1900. By WILLIAM HENRY FREMANTLE. Boston: Houghton, Mifflin & Co, 1901. Pp. 278. \$1.50.

THIS volume is a welcome emphasis upon the social character of Christianity and its ordinances. Social progress is the end held up as the aim of sacraments, church organization, creeds, and pastoral work. Broad common-sense and high and exact scholarship mark the pages, and render these lectures notable in every way. Those who

think "high" churchmanship is exclusiveness, aristocracy, individualism, and ceremony will call the point of view "low" church. As a matter of fact, however, the book is a plea for the highest type of real churchmanship; the churchmanship that demands all life as its field and all Christians as workers in that field. The influences of Hatch, Harnack, and Sabatier are noticeable upon the thought of the book, but the development of the social conception of Christianity is bold and striking. It is a suggestive contribution to the literature of the new and quiet reformation at work in our church life. Our institutional Christianity must be reformed and transformed in the spirit of these lectures, or God will raise up another institution to do Christ's work. Common-sense and Christian grace mark these utterances which, coming as they do from the Dean of Ripon, will surprise many a "dissenter," who has prided himself on a breadth of view not to be found in the Anglican communion.

THOS. C. HALL.

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A STUDY OF SOCIAL MORALITY. By W. A. WATT. Edinburgh: Clark; New York: Imported by Scribner, 1901. Pp. xiii + 293. \$2, *net*.

THE editors were doubtless without conscious irony when they assigned this book to a sociologist. That more than Delphic word "social" enables the writer who lays hold upon it to flatter his soul that commonplaces so labeled mysteriously acquire peculiar merit. It also serves admirably as a clue to ready classification of a book in the capacious category "sociology." The consequences of this ambiguity are apt to be both humorous and tragic, but these diverse aspects of the case do not often present themselves to the same persons. In this instance the author may well think of himself as having fallen among the Philistines. The reviewer finds it impossible to deal sympathetically with the book, for its criteria of morality seem utterly nebulous in comparison with those by which the sociologist attempts to determine the values of conduct.

As a confession of ethical faith the volume is respectable. The author has dignified and worthy views of the relations between certain phases of conventional moral conceptions. This does not afford a sufficient reason, however, for the appearance of his views in print. They add nothing to the force or vividness of our traditional moral